A PREPARATION TO SVFFER FOR the GOSPELL of IESVS CHRIST.

OR,

A most Christian Exercise full of Comfort and consolation for *these present times.*

Written in French by the Learned, and zealous, PETER DV MOVLIN, Professor of Diuinitie, in the Vniuersitie of *Sedan.*

LONDON,
Printed by *A. M.* for *Robert Mylbourne*, and are to bee sold at his Shop at the great South doore of *Pauls*.
1623.

TO THE RIGHT HONORABLE, TRVLY NOBLE, AND MOST EXCELLENT LORDS.

ODOWICK, Duke of RICHEMOND, and of LENOX, &c.

AMES, Lord Marquis of HAMLETON, &c.

VILLIAM, Earle of PEMBROOKE, &c.

ENRIE, Earle of SOVTHAMTON, &c.

OBERT, Earle of LEICESTER, &c.

OHN, Earle of HOLDERNESSE, &c.

AMES, Earle of CARLISLE, &c.

r OLIVER St. IOHN, Viscount *Grandison.*

VDLEY Lord NORTH, Baron of *Catelage.*

RTHVR Lord CHICHESTER, Ba: *Belfast.*

eligious Peeres of ENGLAND Mirror of Honour and Vertue, Noble Patrons, and Paternes of good Endeauours, True Pillars, and *vpholders of Christs true Doctrine, and the comfort of the Church of God.*

BRAHAM DARCIE heartily wisheth to *their Illustrious Persons all Internall, Externall, and Eternall Happinesse and Prosperitie in the holy* TRINITIE.

ILLVSTRIOVS LORD.

IF in this vicious age it
a rare thing to see an E
ample *of* Vertue, *that*
your Noble Persons m
needs be much more ra
seeing it comprehende
with great Excellencie and Perfection all t
Vertues *in one, which the corruption of th*
present age rendreth most remarkeable; b
the Eminencie of your High Callings, *a*
the Nobilitie of your Illustrious Discen
makes it more admirable. For if an inund
tion of vices, (the dangerous contagions

ourts) where many seducing obiects of euils re often presented rather to Great, then Inriour Persons, haue not beene able to deraue or viciate the vnspotted Sinceritie f your Noble and Constant hearts. This is n Example almost without Example: apVauded of those that know your Names, more dmired of those that know your Persons; ea, Commended and Extolled euen by your very Enemics. Amongst your many Rare ertues, PIETIE, (which is and ought to e the chiefest, as that which disswadeth vs om all worldly and transitory Pleasures and ffectations, makes vs approach neere to OD, to bee partakers of that incompreensible Ioy, Comfort, and euerlasting Happinesse, allotted only to Christs Elect) shines ith an excellent splendor through your whole Noble Conuersations. GOD, who is the onely

onely Giuer, and true Rewarder of Vertu
hath so adorned and enlightned you, with th
Cleare and Radiant Beames of his Gospel
that no waues of Idolatrous temptations sha
bee able to shake the Foundation of your tru
grounded Faith; built, not vpon the Sand o
humane Tradition, and Inuention, that th
least winde remooues; but on the firme Rock
of Diuine Perseuerance, and Constancie
which no superstitious storme can ouerwhelme
That holy Prouidence which keepes you sti
pure and immaculate, hath blest and preser
ued you from time to time, from all perill
and dangers, and hath endued you with hi
heauenly Fauours and Graces, which are eui
dent demonstrations of greater Blessings to
come heereafter, Making the people of God
hope, you are thus preserued, to be true friends
of his Church, *and the terrour of her Ene-*

nies: Ouer which you will bee tryumphant, CHRIST making your enterprises pro-sperous, and your Noble designes victorious: for which I am euer ready to send vp my zea-lous Prayers to GOD for all happie suc-cesse. In testimony whereof, I humbly tender and prostrate to your Honours this Excel-lent and healthfull Preparation, Dedicated likewise to the most Noble, Sincere, and Reli-gious Princes, and Lordes of FRANCE, True and Zealous Warriors for CHRISTS cause.

Your Graces and Honours
most humbly Deuoted.

ABRAHAM DARCIE.

To the most Illustrious, H. & B. of *Roan*, Princes of *Leon*. FRED. Prince of *Sedan*. H. of *Trimouille*, Prince of *Talmont*. N. Duke of *Seuilly*. AMORI. Marquis of *La Moussay*. *Mon. Le Vidame de Chartres*. N. Marq. of *La Force*. ST. Marq. of *Duras*. CL: Earle of *Montgomery*. LE. E. of *La Suze*. GASP. E. of *Chastillion*.

Most Illustrious Lords,

IN *these tottering and uncertaine times, when the loue and respect of the world, and the terrour of persecutions, and tribulations, makes many look back, that haue laid fast hold on the Plough of true Religion. I thought it most expedient to salute you with this Treatise of a secure and safe Preparation against the assaults of malicious hearts, and attempting hands, that by the heroicall vertues of Christian patience, and constancy, you may be able to resist whatsoeuer impious force or violence, which would faine make a breach in your Noble, Religious, and Zealous hearts.*

This

This I haue done, not out of any doubt or feare of your firme and setled resolutions; but onely to giue you to vnderstand how farre your Illustrious persons are interressed in the daily and continual praiers of the whole Church, for your happy and victorious successe; and that whensoeuer you vouchsafe but to read this diuine Discourse, your Lordships may be put in mind of the zealous and affectionate prayers of Gods people, who hauing made my vnworthy selfe their generall mouth, and voyce, I doe not a little reioyce of the fit opportunity I haue herein, to manifest vnto your Lordships mine owne particular humble loue and affection, which being grounded vpon the many noble and apparant vertues of your Lordships, and innumerable fauours and benefits imparted to me without desert, desires yet in so small and slender a testimony as this, to make known the large extent of my wishes and desires, that God may accumulate vpon your Lordships in so holy and iust a cause, all auspicious and wished successe, as he, whom all your Lordships ioyntly, and each of you in particular, will euer rest

Your Lordships most
bounden and deuoted,

P. Dv Moulin.

A PREPARATION to Sufferings, for the Gospell of IESVS CHRIST.

A Christian Exercise full of comfort and consolation, for these present Times.

SVrely he spake not ill, that sayd, how Christian Exercise consisted in two things; To doe well, and to suffer much: For God will bee glorified, not onely by our acti-

ons, but alſo by our Sufferings; by which we manifeſt our vertue and zeale, as much, or more then by our Actions. And ſo the holy Scriptures perſwade vs, the rather to acknowledge the importance of theſe duties, in that they ſo often exhort vs both to the one, and to the other. Our Sauiour Chriſt alſo was not content to giue vnto his Diſciples neceſſarie Inſtructions for well liuing, but further hee premonifies and forewarnes them with a carefull Aduertiſement, againſt the diuers aſſaults and combats they were to ſuffer, through the hatred of the world, encouraging them

them to the fast-hold of Constancie, vnder the assured hope of eternall saluation, the which hee doeth expressely by these words here; *You shall be hated of all men for my Names sake; but hee that holds out to the end, the same shall be saued.*

In these words, he does not apply himselfe onely to the Apostles, but in their persons to all the faithfull, the which hee notifies, by declaring, that the subiect of this hatred, shall bee the profession of his Name: as wee are in like manner aduertised in other places; *That by many afflictions we must attaine to the kingdome of heauen, Acts* 14.

and that all thoſe which will in pietie, according to Ieſus Chriſt, *muſt ſuffer perſecution*, 2. *Tim.*3. the which the faithfull haue ſo clearely prooued to bee true by experience, that wee need not cõfirm it by examples. Chriſt ſayes not ſimply, You ſhall be *expoſed*; but which is more, *hated*: for there were many ſects of Philoſophers which contradicted, but not hated them. And in all Faculties and Sciences, wee ſee Doctors diſpute one againſt another with much paſsion and zeale, both in ſpeech and writing, and yet without violence: but as for the faithfull, Chriſt ſaith vnto them,

them, *You shall bee hated.*

And as hatred is the source and spring of the wickedest affections, and actions (of enuie, choller, detraction, iniurie, exprobation, persecution and crueltie) so in affirming that wee shall be hated, it intimates vnto vs, that the combates & assaults which shall bee vrged vpon vs by the world, are of no small difficultie. For what pernitious designe is there, which hatred doth not nurse? what outrage does not that enter into? what is it fed and sustained withall, but with ruine, blood, and slaughter? *Her throat is an open sepulchre, Rom. 3.* Shee vseth her

tongue fraudulently: *vnder her lips there is the venom of the Aſpe, her mouth is full of curſing & bitterneſſe, her feet are ſwift to ſhed blood, deſtruction and miſery is in her wayes, ſhe knowes not the way of peace.*

And queſtionleſſe, to the end wee might not ſuppoſe, how this hatred of the world againſt vs, is but ſlight and triuiall, *Ieſus Chriſt* deſcribes it vnto vs, to bee ſo cruell and implacable, that getting the maſterie of the Senſes, and changing reaſon into rage, it will violate all humanitie, all reſpects and bands of nature, & with more horrible and tragicall barba-

riſme

risme, embrew her handes in the blood of her neareſt Allies: For the brother ſhall deliuer vp his brother to death, the father the childe; the children ſhall riſe vp againſt their fathers and mothers, and cauſe them to be put to death: and in reſpect of others, what will ſhee not attempt? Shee is ſo furious, that ſhe will deſtroy Prouinces, put Cities to the ſacke, and whole Eſtates to aſhes, vnder a paſsion to ſet therein on a flaming fire, the Church of God: ſhee will make the fields and riuers looke redde with the blood of the poore and faithfull Saints, and fill the world with cruell

inflictions, with prodigious maſſacres, with horrible murders of an infinite number of innocent perſons, without any detection of iuſt crime, without regard to ſexe, age, or condition: ſhee will omit no fraud, malice, perfidiouſneſſe, nor periury; ſhee will hold for a maxime of conſcience, to make conſcience of nothing, eſteem it for an article of faith, to keepe no faith at all; vnder pretext of Religion, to manifeſt nothing but irreligion; ſhe peruerts not onely the will, but the vnderſtanding, and makes frantick & mad. For, as when a great fire is kindled, it ſends

vp on high a grosse thicke vapour: In like manner when this hatred is inflamed in the heart, it sends vp into the intellector vnderstanding, an obscure and duskish fume, which doth obfuscate reason; and taking away the true vse therof, makes a man degenerate into a sauage and cruell beast.

And though we see not this hatred alwaies to breake forth in bloody effects, it is, because God, (who by the inuisible chaines of his omnipotent power, hampers and shackles the malignant) depresseth them. So that when the enemies of the Church permit her to liue

in

in ſome quiet and repoſe, and doe not openly perſecute her, it growes not through the defect of will, but of power. This hatred is then no more extinguiſhed, then the heate of the coale vnder aſhes, or the venome of a Serpent, congealed and mortified by frigiditie. Shee is alwayes liuing in the world; and when ſhe openly diſcouers not her ſelfe, ſhe ſets and couers, cauſing matters to hatch vpon all occaſions, wherof theſe preſent ſeaſons yeelds vs a liuely proofe and teſtimonie.

And which moreouer may ſeeme more ſtrange, Chriſt

ſayes not vnto vs, you ſhall bee hated of ſome ſpeciall men, but of all; that is to ſay, of all ſuch as doe not receiue the veritie and puritie of the Goſpell; this ſignifying, that we ſhould not haue a part, but the whole world exaſperated together againſt vs. And though it bee diuided into different Affections, Factions, and Religions, and that one Nation is an enemie to another; and that there are likewiſe ſome, which magnifie themſelues in the Title of Chriſtians, yet they will euer appeare in this poynt to hate vs; they will vnite to diſſipate vs, and aſſemble, to worke our

extirpation. So the *Phariſees*, and *Sadduces* accorded to oppoſe themſelues ioyntly to *Ieſus Chriſt*; *Herode* and *Pilate*, who were enemies, grew reconciled to crucifie him. And euen ſo the Kings of the earth, (though in their Eſtates they haue contrary deſignes) yet wil they take the ſame counſell, the ſame reſolution, and the ſame correſpondencie, to fauour *Antichriſt*, and to perſecute the children of God. So as the accord of the world, is nothing but a conſpiracie againſt the Church, and peace amongſt the wicked, nothing but warre againſt God and his Saints.

The

The occasion of this hatred against the faithfull, is the meer profession of the Name of *Christ*, although oftentimes the pretext be otherwise. For they which liue out of this holy profession, are so far from being hated of the world, that on the contrary, they are beloued and cherished, the world permitting them to liue in all licentiousnesse and excesse: For if the faithfull would imitate them in the errour of beliefe, and peruersenesse of life, the world would change the hatred they beare towards them, to all fauour and loue,

It is a very strange thing, that this

this name of *Chriſt*, ſo ſweet & amiable, ſhould be ſo odious: this Name more odoriferous, then ſpread perfumes; this Name, which is not onely a good odour in the noſtrills of God, in himſelfe, but alſo for vs; making all acceptable to God which wee preſent vnto him, our Prayers or Affections, our workes, and our perſons. But as wee ſay, that the *Tygers* enter into rage, vpon the ſent of any *Aromaticke druggs*; ſo in like manner the world becomes ſtarke mad, vpon the very odour of the Name of *Chriſt*. By this Name, Diſeaſes haue been cured, the deafe haue

heard,

heard, the blind haue seene, the dead men haue been raised vp. By this Name, wicked spirits haue been expelled, Hell hath trembled thereat, Death was destroyed, God appeased, Paradise laid open, and all Beleeuers saued. This Name is venerable among the Angels, adored of the Blessed, exalted aboue any other name that can be nominated in this world, or in the world to come. To this Name euery knee must bow, both of those aboue in heauen, of those on the earth, and of those vnder the earth; and euery tongue shall confesse, that IESVS is the Lord, sitting in glory with God

the

the Father. This is the glorious name, by which, and for which all things were, all creatures ſubſiſt, haue their being, their life, their operations, and their good: and yet neuertheleſſe it is hated of men, after the cuſtome of many barbarous Nations, who at the riſing of the Sunne, ſhoote their Arrowes againſt it with a thouſand maledictions, becauſe they doe but feele the ardour and heate of it at high noone day; not conſidering, that without the benefit of his beames and vertue they could not liue. And euen ſo the world ſhoote the darts of their hatred and madneſſe

nesse against *Christ*, who is the Sonne of Righteousnes, when they apprehend but the ardour of persecution, or else supposing that *Christ* brings with him some Inconuenience; whereas indeed hee is the true sunne of all happines, and that without his light and special grace, there is nothing but darknes, misery, the shaddowes of death, and death eternall.

Persons empoysoned with this hatred against the name of *Christ*, are of two sorts: some be those which make no profession at all of him, but openly detest him, as Paynims, Iewes, Turkes, and miscreants. The

other haue ſome knowledge of him, but yet they are erronious Chriſtians, mingling the word of God with falſe Doctrines, Superſtitions, Inuentions, and humane Traditions, ſuch as be the Heretikes, and adherents to *Antichriſt*. And though this latter ſort, and their beleeuers, auouch not publikly any hatred to the name of *Chriſt*; yet they ſhew it by plaine and euident effects: as *Saul* before his conuerſion, perſecuted the Church of God, though his intention and meaning was no wayes ſuch: And which is much to be lamented, deluded, and abuſed Chriſtians, ſhewe oftentimes more

more rancorous & implacable hatred against the true faithful, then those people themselues, which hold the Gospel in abomination, and suppose they beare a great zeale to *Iesus Christ*, when they persecute him in his members; and that they offer an acceptable sacrifice vnto God, when they put his children to death.

If it be wonderfull therfore, that this name of *Christ*, is hated of men, is it not likewise a very strange thing, that true Christians should be hated one of another? For though they haue the most principall rights in the citie of this world, yet

are they intreated as ſtrangers: they loue all the world, and all the world hates them; they ſeek after peace, & euery one makes warre againſt them; they are deteſted of their enemies, and yet they pray for them. They are the honeſteſt men of all others, and yet are perſecuted, then the moſt wicked ſort; they liue in the fleſh, and yet not according to the fleſh; they conuerſe on earth, and are citizens of heauen; they ſubmit themſelues to Lawes in their obedience, and by their holy life, ſurmount and excell them; others curſe them, and they bleſſe; they are puniſhed, and tormented

as

as malefactors, and men would not haue them confesse and acknowledge who they are: their good names are slandered, and depraued, and yet wee are enforced to commend their integritie: mortall enmitie is put in practise against them, and no iust reason can bee rendred thereof: men are ignorant of their Profession, and notwithstanding condemne it. In a word, looke what the soule is to the body, the same are the faithfull to the world; the soule is dispersed ouer all the members of the body, and the faithfull ouer the seuerall parts of the earth: the soule dwelleth

in the body, yet is not of the body: and ſo the faithfull dwel in the world, yet are not of the world: the ſoule loueth the body, though the body warre and conteſt with it; and the faithfull loue all the world, though all the world be oppoſite to them: the ſoule is encloſed within the body, as within a gaole or priſon, and yet ſhe preſerues the bodie; and the faithfull are impriſoned, and ſhut vp in this world, as within a priſon, and yet they preſerue & ſupport the world, by reaſon that for their ſakes, God forbeares to deſtroy it; and when the number of the faithfull

full is accomplished, then the world shall ende and finish. The soule is incomparably more excellent then the body, and the faithfull of infinite more value, then the world: The soule is of heauen, and the body of the earth; so are all the faithfull heauenly, whereas the body is wholly earthly, and terrestriall: The immortall soule dwelleth as a stranger within our mortall tabernacle; and so the faithfull haue but a trauailing life in this corruptible world, attending most blessed and happie immortalitie: The soule being depriued of bodily delights, is made the bet-

ter and more perfect: and ſo the faithful rudely intreated by the world, doe profit the more in the exerciſe of vertue.

From whence proceedes it then, that they are ſo hated of the world? why from this that they are not of the world: for if they were of the world, the world would loue them, becauſe euery thing loues it's like. But in that they are diſtinguiſhed, and ſeparated from the world, by the profeſſion of the Goſpell, which a doctrine ſo ſweet, amiable, and healthfull, comprehending, and expoſing the promiſes of the grace of God, and of life eternall, propounding

pounding such sacred, and admirable misteries, such perfect, and diuine Instructions, how comes it to be thus hated? First, in that the world is ignorant of it: for those that truly know it, cannot but loue, and embrace it, and so of violent presecutors, they many times become ardent and zealous Professours. The reason of this ignorance is, because it is altogether spirituall & celestiall, and the world earthly and carnall, which cannot beleeue, nor apprehend it, by reason of the sublimitie and excellency thereof, no more then the beasts can be capable of the discourse of Reason. To which

which purpoſe, the Apoſtle affirmes in the firſt to the *Corinthians*, the ſecond chapter: *Wee propound Wiſedome to the perfect, a Wiſedome no Wayes of this World, neither of the princes of this World, Which come to nothing: but We propound the Wiſdome of God, Which conſiſts in myſterie; that is to ſay, hidden, Which God had ordeined before all ages for our glory, Which none of the Princes of this World haue knowen; for had they knowen it, they Would neuer haue crucified the Lord of Glory. But as it is Written, theſe bee things Which the eye neuer ſaw, the eare heard, nor that neuer hath entred into the heart of man, but God hath reuealed them*

vnto vs by his Spirit: for the spirit sounds all things, yea, euen the profoundest matters of God. For who is he amongst men, that knoweth the very things of man, but the spirit of man which is in him. No man in like manner knoweth the things of God, but the Spirit of God. Now we haue receiued, not the spirit of this world, but the Spirit which is of God, to the end that we might know the things that are of God: for these things to it seeme follies, and it cannot conceiue them, because they must be discerned spiritually, but the spirituall man discernes all things. And in deed man being extreamely vaine in all his cogitations, in his opini-

ons

ons erronious, and in his vnderſtanding and will clean peruerted in matters of Religion; he takes darknes for light, falſehood for truth, and euill for good; no otherwiſe, but euen like to thoſe, whoſe taſte is depraued, or ſtomacke alienated, that delight more in groſſe and bad, then in good and wholeſome meats; or thoſe who hauing ſome bitterneſſe lying on their tongue, find the very hony it ſelfe to bee bitter in their mouthes.

Moreouer, the Goſpell manifeſting vnto man his miſerie, his ſinne, his infirmitie, and his impotencie, he puffed vp with a con-

a conceit, and presumption of himselfe, abhorreth such a Doctrine.

And which further grieues the same also, this condemnes sensuall, and carnall affections, together with worldly reason, commaunding a renunciation of ones selfe, and of the world, and man is loath to leaue the loue of these things.

It summons also to the endurance of persecution, and diuers things that are odious to the flesh: so that affecting to liue at his ease, hee expels and driues away such a Gospell, which disturbes his worldly repose, and the enioyance of his de-

delights. Now, though the Lord hath abſolute power ouer all creatures, yet did hee not aboliſh this hatred of the world againſt the faithfull, from whence he workes many benefites for our good: for it is like a barre or rayle, which ſeparates vs from the world, and the vices thereof. For if the world did not hate vs, but rather loued vs, what would come of it, but an adherence and confirmation of our ſelues to it, and ſo to be infected with the contagion thereof? whereas hating vs, wee are thereby conſtrained to withdraw our hearts, and to alter our affecti-

ons

ons from it, that we may bee preserued from the corruptions thereof, and aspire to a better estate, then that of the world. While *Iacob* beheld the affable visage of *Laban*, hee tooke delight in it: but when *Laban* chaunged his Countenance, then hee spake of returning into his Countrey of *Canaan*. While the children of *Israel* were not hated of the Egyptians, they dwelt willingly in Egypt: but after they came to bee hated, and ill intreated, they had a desire to depart, to possesse the land of Promise. While the world smiles vpon vs, wee returne reci-

reciprocall contentment to it: but when it ſets countenance againſt vs, and makes vs feele the ſenſible effects of her hatred, then wee call to minde, and deſire our celeſtiall *Canaan*, whereof God hath promiſed to vs a full poſſeſsion.

Furthermore, God makes vſe of the worlds hatred, as of a whip wherewith to ſcourge vs, when we flie out too farre, and abandon our ſelues to the corruptions of the world. For then God looſeth the reines to this hatred, and permits them the execution of their malicious deſignes, as in this troubleſome time we haue had experience,

perience, through the wonderfull excesse of our sinnes and transgressions.

Besides, this hatred is a proper meanes whereby to exercise our vertue and constancie in the tryall of our Faith, Patience, Charitie, Perseuerance, and Benignitie. It is also a proper subiect to vs of spirituall victory; for where can any victory be without combate, any combate without opposition, any opposition without an aduersary, or any aduersary without hatred? The hatred of the world must erect vnto vs spirituall trophees and tryumphs: & the purple of our glory must

be of a more luſtrous and reſplendant die, by the effuſion of our owne blood.

For if the Church were not hated of the world, what wonder were it, though it ſubſiſted, and perſiſted in the world, ſurmounting and trampling it vnder? and how ſhould we come to acknowledg the miraculous ayd & ſuccor of God, the depth of his prouidence, power, and protection? Should we aſcribe that to our ſelues, which proceeds meerly from him? & take that to our owne happineſſe, which is deriued immediately from his grace? But when *God* works a ſubſiſtẽce to his church in

in the very mids of al the worlds hatred, it is no lesse to be wondred at, then when it was preserued in the midst of *Egypt* & *Babylon*, among the most truculent and bloudy aduersaries she had: and as when shee was retyred within the arke, she was secured amidst the waues, winds, tempests, and stormes, within a floting and fraile residence. And if it be an admirable thing, that this Vniuers should be maintained, being inuironed with such a contrarietie of elements, surely it yeelds no lesse cause of astonishment, that God still preserues his Church in the midst of hatred, contradictions and worldly assaults.

Yea, the words of our Sauiour enioyne vs to this obſeruation, that we ſhould be ſo farre from flattering the world, or ſeeking the approbation thereof in any poynt that toucheth & concerns religion, that cleane contrary we ought to haue it in continuall iealouſie and ſuſpition. And beſides this, it is not proper to the church to be applauded or exalted of the world, but rather to be moleſted and perſecuted; and the peculiar property of the children of the world, as the Deuill their father, is to hate; whereas the property of the children of *God* is to loue; the whole law of *God* being comprehended in this

one

one word, which is, *To loue God, and our Neighbour.* From whence you may clearely diſcerne how far remote thoſe of the *Romane* church are from *Chriſtianitie*, being ſtuffed with paſsion in all their cenſures, & with hatred in their deſigns againſt vs, reputing themſelues the more zealous *Catholickes*, in that they hate vs, and their charities likewiſe towards vs, being extreamly cruel & hard hearted: for out of the loue they bear vs, they put vs to death, they perſecute and burne vs, out of a loue to our ſaluation: whereas we on the contrary, ſeeke peace and concord with them, ſo far as the duties of religion, or ciuility

in conuerſation may permit. But if *Chriſt*, thogh he were glorious and omnipotent, ſuffred himſelf to be hated of the world, and of the enemies to his *Goſpell*, let vs learne to admire, and imitate his patience & clemency. And when the world crowned him with thorns, can we look to be crowned with flowers? If they crucified him, will they glorifie vs? we affect conformity with him in his beatitude, ſhall we diſdain to follow him in his perſecutions? And whereas the name of *Chriſt* is ſo holy, his cauſe ſo iuſt, and our profeſsion ſo authentick, what greater honor can be conferred vpon vs, then to ſuffer for

for so worthy a cause? Like vnto the Apostles, we must reioyce that wee are found worthy to suffer for the name of *Christ*, and that with *S. Paul*, we may vaunt and glory in our tribulations.

For besides the honour we receiue in suffring for the name of *Christ*, the reward wee expect therefrom is incomparable: *For he that perseuers to the end, shall bee saued.* It is not said, he that hates, that returnes like for like, that seeks reuenge, *but he that endures*: which is as much as to say, that perseuers, that suffers, that vndergoes; for if there were no further question, but of iust repelling of an iniury, many wicked men

might haue as great a part in ſal-
uation, as the honeſteſt men that
are. Moreouer, *Chriſt* will haue
his *Goſpell* auerred, not onely by
the voice, but euen by the croſſes
and afflictions of the faithfull:
for then onely we manifeſt our
firm belief, when the torm̃ets of
the world cannot ſhake our cre-
dulitie, nor the profeſsion therof
which we make. What more in-
fallible teſtimony can we yeeld
to the word of *Chriſt*, then by
our indurances? what more au-
thenticke ſubſcription, then our
blood? what more ſure ſeale th̃
our death? what more ſolemne
ſatisfaction, then the ſacrifice of
our bodies? In this warfare, he

per-

performes most of a man, that vtters the least part of a man; and thereunto we are summoned, rather to suffer, then to act or execute.

The very words of the text are herein more remarkable, in that they properly inferre the sustaining of a heauy burden, or else some assault or hot combate: all which implies, how such endurances for the name of *Christ*, are both hard and heauy. They are intimated to be no lesse in the word of the crosse, which was a marueilous painful torment; and by the burning furnace, wherein we are tried and purified, as gold and siluer is in the fire: so that if

we

we mean to make profeſsion of the name of *Chriſt*, we muſt bee prepard & reſolued not only for light & eaſie temptations, but for thoſe moſt extreme and terrible.

And becauſe *Ieſus Chriſt* ſaith, *Hee that perſeuers, or endures*, hee giues vs heerein to vnderſtand, how it is not enough for vs to ſuſtain one kind of affliction, but generally and without exception, al thoſe wherwith it pleaſeth *God* to examine and try vs: for ſome wold willingly paſſe ouer a little contempt and ſcorne, but not an open ignomie: others, the loſſe of goods, but not of their liues; but without reſeruation or exception of any trialls,

we

we must persevere and suffer to the end.

This word also signifies to suffer with courage and magnimity: for many indure, which can not bee said to suffer, being vanquished and ouercome, yea, euen ouerwhelmed with the burden, being ouercome with the violence of the temptation, or of the contrary shocke, and force. He therefore is properly said to sustaine or suffer, that supports and endures, without abatement of his courage. And therefore patience is here recommended vnto vs, one of the most necessary vertues for a *Christian*, for it helps to preserue all the others, which with-

without this would faile, and prooue defectiue. It is patience that bridleth our affections, appeaſeth our paſsions, moderates our violences, ſwaies ouer our temptations, reduceth errant reaſon into the right way, eſtabliſheth the ſoule in her proper ſeat & reſidence, and confirmes her in her offices. There is not a greater miſery in the world, then not to haue patience in time of miſery: without patience the leaſt inconueniences are inſupportable, & with patience, thoſe moſt extreme made light and eaſie. And as the pearle in durt, cauſeth it's beauty to appeare; ſo a patient man in aduerſity, makes his vertue to ſhine and appeare.

But in that excellent beginnings are altogether vnprofitable with out a finall prosecution, *Christ* saith not simply, *He that endures*, but he adds, *euen to the end.* For to what purpose is it to haue begun a work well, and then to giue it ouer? to haue run wel, and then lye downe in the midst of the race? to haue fought at first valiantly, and cowardly at last to yeeld? to haue passed the danger of the waues, of the tempests, of gulfes, of rocks, and of Pirates, if we perish hard by our Port, and sink within the channel? wherfore we must adde perseuerance vnto patience, which is the end & the accomplishment, both of patience,

patience, & all other vertues. For what comes of patience without perſeuerance, but a ſhameful reuolt? and what honor ſhal the other vertues haue, except perſeuerance crowne them; which conducting them to their laſt period, makes them victorious and triumphant: wherefore let vs ſuſtaine, euen to the end.

This end is chiefly that of afflictions, and not ſuch an end as the ſenſe or feeling of our fleſh, and our own proper affections could deſire, but ſuch as it pleaſeth *God* to giue vs. For it is not lawfull for vs to ſhake off our croſſe, nor to ſhrinke from vnder the burden which *God* layeth on vs, but re-

resolued, vndergoing the same, we must attend, while *God* discharge vs thereof.

Secondly, by this end is vnderstood the period of our temporal life; for it is not enough to haue sustained for a long time, wee must support euen to the houre of death, which is the coronation of our life. And certainly, in that the end of this life is short, and the number of our dayes cut off; would it not be a wonderful cowardise, if we should not persеuer, and endure to the end?

But how can we do this, when our infirmities are so great, and our indurances so difficult? In the first place this must be done by

by a ſerious renunciation of our ſelues, and of all other earthly things, which wilbe of no power nor force to ſhake vs, if wee contemne them, & be abſolutely dead to the world. Next of al, by a conſtant faith in *God* and in his word, which aſſures vs, that his ſpirit will eaſe in his behalfe our debilities, & his power will take place in our infirmities, and hee will not ſuffer vs to be tempted aboue our ſtrength, but hee will renew our force, and giues vs a good & happy iſſue of our temptations. Finally, by zealous and continuall prayers vnto *God*, of whō they ſhall be heard, as he in his wiſdom ſhall find it moſt expedient

pedient for his glory, and our saluation: for prayer does fortifie faith, it supports hope, inflames charitie, confirmes patience, encreaseth al other vertues; it expels sadnes, banisheth feare, comforts afflictions, easeth vexations, mollifies torments, reneweth forces, makes the courage inuincible, it surmounts temptations, giues victory to al opposit assaults, & remedy to al inconueniences. Why should we then doubt, or what need we feare, relying vpon such puissant ayds, and being further encouraged by so faire a recompence, as that of saluation. For, *Whosoeuer perseuers to the end, shall be saued.* This promise is not like

to thoſe which men make one to another, or captains to ſouldiers, which oftentimes prooue fruſtrat without any effect, or by the death of ſouldiers, & captains, or els for want of power and good will. None of theſe things can make void or fruſtrat the promiſes of *Chriſt*, to them that perſeuer and indure to the end: not death in our owne perſons; for it leads vs to life, not death in the perſon of *Chriſt*, for it is immortall; not want of power, for he is almightie; nor of good affection, for he hath ſuffered death for vs, teſtifying therein an infinite loue toward vs. In a word we muſt not call in queſtion the verity of his word; for that is infallible.

Furthermore, this promise is not of weake or slight importance; for it intimates vnto vs a deliuerance from an extreame miserie, which is, from eternal death and damnation; to the horror whereof we are naturally subiect, and from which it hath pleased the Lord to redeeme vs, out of his wonderful goodnes and mercy: for if men reioyce so much for escaping some eminent or great peril, or for being preserued a little while from death, which neuertheless is ineuitable, what a ioy should possesse vs for our liberty, and escape from eternall death and perdition, and to bee preserued from the same for e-

uer, conſidring the ſmal number of thoſe that ſhall be ſaued, in reſpect of them that ſhall periſh.

Wheras vnto this benefit, there is alſo annexed an aſſured poſſeſſion of eternall Beatitude, the which *Chriſt* alſo inferrs, ſaying, *Whoſoeuer perſeuers to the end, ſhall be ſaued.* If he promiſed a life of many hundreds or thouſands of yeres in this world, men would make great eſteem of it, eſpecially when it were exempted from all moleſtations, ſadneſſe, griefe, infirmities, & all encombrances; but accompanied with ioy, contentment, health, power, and ſecurity of eſtate & condition. But much more alſo, were it magnificent

ficent and glorious, for the inioyance of great wealth and many dominions of a florishing kingdome, and famous empire, repleniſhed with whatſoeuer the eie, the eare, or the heart could wiſh. And *Ieſus Chriſt* promiſeth much more vnto vs thē all this, ſaying, *He that continues to the end, ſhal be ſaued.* For what can be comparable to this ſaluation, which in all circumſtances, is moſt abſolute and perfect? the place thereof, is heauen; the continuance therof, is eternall; the conſtancy therof, is ſubiect to no mutation; the poſſeſsion ſecure and certain, the nature of its benefits are incorruptible, incomprehenſible, and

diuine; their number, infinite; their degrees, eminent and ſupreme; their meaſure, immeaſurable; and their puritie, without taint of euill or corruption: for they are all abſolutely perfit, holy, and bleſſed of *God*; the peace thereof is without moleſtation, the glory thereof, is the glory of the *Lord God* almighty. How different then is this ſaluation, from a fraile and tranſitory life, which is nothing but a ſhadow, deuoured & ſwallowed vp in miſeries, and mortality? A life, which humors, griefes, and inflamations conſume & extenuat, which the aire makes ſick, which meats ſurcharge, which abſtinence weakneth,

neth, which sorrowes waste, which passions disturbe, which cares do wrinkle, which pouertie abaseth, which old age bends and makes crooked, which torments ouerwhelm, and which a lamentable death doth finish; a life assayled with a deluge of euils, wherin there is no firme station, where we can scarcely see one poore branch of the flourishing Oliue, wherupon the fearfull *Dove* may for a moment fasten the foot. A life affording the same residence allotted to vnclean beasts, and the same light, which the very wormes of the earth enioy! How far, I say, more excellent is the state of saluation,

then this preſent momentary life where no neceſsities preſſe, no annoyances diſturbe, no apprehenſions moleſt, no miſeries approch or draw neer vnto, but replenished with happineſse and beatitude; where life is without death, ioy without ſadnes, youth without old age, peace without trouble, light without darknes, abundance without defect, good without euill, ſecurity without danger, & felicity without end.

This ſaluation is ſo much the more to be deſired, in that it compleatly comprehends the happy eſtate of our whole perſons, that is to ſay, both of the ſoule & body, the which *Chriſt* ſignifies in

saying, *He that continues to the end shalbe saued.* For otherwise, how can we be said to be saued, if we might also bee said to be lost? and *Christ* comming to saue that which was lost; and absolute & entire man being lost, must he not likewise in his intire and absolute estate be saued? For what a defect were this, when *Christ* hauing assumed our entire person, hee should haue redeemed but the moity therof? If he were but our half Sauiour, and that by him we were but saued in part? And who doth not see, that the Iustice of *God* requires the presentation of whole man; and as in the one or other part he hath par-

participated of good or euill, he hath his ſhare in the retribution, both in the one, and other part?

But how ſhould this come to paſse, that this very body diſsolued to aſhes, atomes, and elements, ſhould returne to it's former frame and compoſition? O man, he that reuiueth the dead, & that calleth things which are not, as if they were, cannot hee giue life after death, and repeale it from ruine and deſtruction? If he created it when it was not, can he not repair it when it hath once bin? eſpecially when creation is a greater work then reparation, & to make, more then to reſtore. If he hath made of earth

fleſh,

flesh, and of flesh, earth; can hee not of earth, reduce it to be flesh again? for to him whose wil was to create, can any thing be difficult or vnpossible? though this worke exceed beyond measure the order and power of *Nature*, yet do not think that it surmoũts the power of the *Author of nature*, who by a vertue and power supernatural, gaue being to *Nature*; and who can when he pleaseth, exceed the bounds of nature, thorow the infinitie of his power, which is comprehended within no bonds nor limits. And if thou dost but contemplate *Nature* her selfe, and the seueral parts of this world, high and low, maist thou

not

not diſcern examples of the great power of *God*, whichmay be vnto thee as Images and figures of thy reſtauration? For, but lift vp thy eyes to heauen, mayſt thou not ſee the *Sun*, who after he hath run his courſe, and is ſpent after the maner of a death in the weſt (no otherwiſe then as if it were extinguiſhed) he returnes againe to appeare, & ſeems raiſed vp in the Eaſt, with the reſplendencie of his former luſtre, the ornamēt of his beames, and the brightnes of his light? and by his alternatiue abſence and preſence, doſt thou not ſee the day dye in the night, being buried in all parts in darknes, & then again to renew

and

and reuiue, with clarity, beauty, grace, lustre, and ornament, causing his death to die, which is the night, and opening its sepulchre, which is the darknes, liuing till night by a continual and indifatigable vicissitude, succeeds it, & brings it change, giuing an end to it, as before it receiued light from the same. And do ye not behold the innumerable company of lights celestial relightned, which before seem'd quite put out, the twinckling of *Stars* reuiued, the light of the *Planets* renued, & the wanes and increases of the *Moone* reestablished? Moreouer, by the remotion or approch of the *Sun*, who does not perceiue al seasons

to

to returne with their qualities, forces, and vertues? *Winter* with his colds, humidities, and raines; the *Spring* with its beauty, ſweetnes, & flowers; *Summer* with its heat, ſiccitie, and drought? who likewiſe diſcerne not the leafeles trees to reaſſume their verdure and ornament, dead plants to reſprout, withered herbs to reflouriſh, and corrupt ſeeds to reuiue:
Cor. 15 *for that which thou ſoweſt cãnot quicken before it firſt die.* A moſt wonderful thing! that *Nature* ſhould deſtroy to preſerue, take away, to reſtore; ruinate, to maintain; corrupt, to reuiue; and conſume, to augment; and that things by her defeated, ſhold be reſtor'd, made

more

more beautifull and abundant: the which thou maist euidently see in the wheat, which being laid in the parts of the earth, as in sepulchres or graues, after it hath putrified, it coms vp again much more rich and plentiful then before. And to say truth, the condition of all things in this Vniuers, is renued by their losse, and suffer a falling away for their further reparation: so that all these ordinary reuolutions, these mutable & rowling orders of things, are nothing but testimonies, and intimations vnto vs, and as it were a delineation, and draught of the *Resurrection of the dead*, the wonder whereof *God* hath rather ex-

preſt

prest in his works, then declared by his Ministers, by his power, rather then by his word; and by *Nature*, rather then by *Prophesie*; that so thou mightest be made more fit for the doctrin of *Faith*, being instructed by the experience of this world, and so thereupon they should resolue and firmly beleeue, that he will likewise reestablish thy person; for as thou seest, hee reestablisheth all things.

Wherfore then, should we fear, either the destruction, or endurances of this body, seeing it must be restor'd, yea into a glorious estate, conformable to the body of *Iesus Christ*? why should we fear

the

the hatred of the world, which cannot exceed the respects of this world? nor bee any obstacle to the accomplishment of our saluation? Let vs persever vnto the end: *for he that suffers to the ende, shall bee saued.* So as there is no temptation that can shake our constancy, neither the cruelties of oppression, nor the perplexities of pain & anguish, nor the rigor of persecution, nor the hardnes of famine, neither the ignominy of nakednes, or the horror of perill, neither the furie of the sword, nor the miseries of life, neither the violence of death, nor the force of all the creatures ioyn'd in one.

But by reaſon that in this general hatred of all men againſt the *Church*, we perceiue the wrath of *God* kindled againſt vs, becauſe of the extremity of our ſins, let vs acknowledge them in their horror, with a deteſtation, & renunciation of them: let vs lament with a profound contrition, in ſighs, and teares, imploring *Gods* mercy, to the end that his indignation ceaſing, he may ſtay the power and fury of ſuch as hate vs. And let vs be cõforted, in that if we are hated of the world, we are beloued of *God*, & that as we cannot loue *God* and the world together, ſo both *God* and the world cannot ioyntly loue vs.

If

If we ought to endure for the name of *Christ*, it is freely giuen vs, not onely to beleeue in him, but also to suffer for him: thogh men make war vpon vs, yet can they not take from vs the peace of *God*, nor the peace of our consciences. If we be depriu'd of our earthly commodities, yet shall we not be exempted from the treasures of heauen: we may take ioyfully the being stript of our goods, and chuse rather to be afflicted with the people of *God*, then to enioy for a time, the delights of sinne, esteeming oppro-bries for *Christ*, greater riches, thé the treasures of *Egypt*, in respect of their renumeration. If we suf-

fer any loſſe of the body, we ſhal find gain of the ſoule, and that is a good return, when we loſe for to gaine: for in theſe loſſes, the ſpirit profits and purchaſeth incomparably more then the fleſh loſeth. If we be put to triall by baniſhment, why all the earth is the *Lords*; and though we ſhould bee diſpearſed into the moſt ſauage Deſarts, yet ſhould we not be ſeparated from *God*, nor loſe the priuiledge of being Citizens in heauen. If moſt violent aduerſities aſſaile vs, the indurances of the time preſent are not comparable to the glory to come. Our light afflictions, which doe but euen paſſe ouer head, produce in

vs an eternal ioy of a glory super-excellent. For if in this transitory world we see a number of men expose themselues to the extreamest hazards and perils, be it out of a thirst after glory, desire of riches, be it for ambitions, quarrels, or the wars of their Princes, should wee refuse to suffer for *Gods* cause, such things as others suffer for meer worldly respects? If we be vrg'd to imprisonment, the Spirit of *God* will enter in with vs, to giue vs consolation, and to reside with vs, and in vs. And though the prison were like the deuils house, yet by the spirit of our *God*, and by the efficacy of our prayers, we may be able to

aſſault and ſubdue him in his own houſe: we ſhall put him to flight, to the greateſt profundities of his depths, as an Adder, or Snake, who being purſued, betakes himſelf to his hole & concauity, keepes himſelfe in, folds himſelfe vp in his twiſts, hides himſelfe, and dares not appeare: we ſhall ſend him from the priſon to his hell, from the gaole to his place of torments. And it need not be hard for vs, to be ſequeſtred from the things of this world, ſeeing we are but ſtrangers to the world, & in that the world is worſe then a priſon, for the priſon hath no ſuch darknes in it, as that of the world, which blinds

blindes mens vnderstandings; neither are there any such strong bonds, as those of the world, which doe so hamper the soule; nor so euill sents as the odors of the world, which are stinking affections, and infected corruptions, that defile both heauen and earth. It holds not so many wicked ones within the precincts of it, as the world, which comprehends them all, neither expects such terrible Iudgement as the world, which shal heare the sentence of eternall condemnation. To conclude, if the prison hath darkneſſe, our selues be light in *God*; if bonds, we are free in the *Lord*; if odious stinches, we are a

good odor to *God*, through *Ieſus Chriſt*; if we are found guilty, we are iuſtified before *God*; if the Iudge bee there ready to giue iudgement, wee ſhall one day iudge as aſſiſtants with *Chriſt*, & Iudges of all the world in like manner. For if a *Chriſtian* out of priſon renounceth the world, how much being in priſon, ought he to doe the like? And what matters it, what hee is in this world, ſeeing he is out of the world? And though his be enclo-ſed within a priſon, for are not all things open and at liberty to the Spirit? who wil not forbear to breake through roofes, or vaults, when in ſpirit hee may

take

take his free carriere, glide vp to heauen, and make his happy sallies euen into Paradise? That euen as they that descend into a deepe & dark well, they see there at all times the starrs of heauen; so likewise the faithfull, in the deepest obscuritie of the dungeon, faile not with the eyes of faith, to behold the glory of the heauens, & the radiant light of *Gods* countenance, which brings repleniſhment of ioy: and then queſtionles, may a man be sayd to haue loſt his earthly condition, when the ſpirit is rauiſhed vp into heauen: for the body then hardly feeles any miſery, when its ſoule is with *God*, and conuerſeth with

the

the bleſſed. But if in being releaſed out of priſon, we muſt indure death, or martyrdome, *Chriſt will be benefit and gaine, vnto vs both in life & death. 2. Tim. 2.* If we die with him, we ſhall alſo liue with him; and happy is that death which brings with it life, and opens vnto vs the gate of immortality. And further, it will bee much glory for vs, to ſet together and cyment the Church of *God*, with our blood and aſhes. And if this death be outwardly odious and ignominious, we do but in it contemne the diſhonour of the world, we being for the name of *Chriſt*, annihilated in worldly honor, calling

ling to mind, how *Christ* was first crowned with thornes, before with glory; hee did first climb the crosse before he moũted vp into heauen; and nayled therunto between two theeues, before he sat at the right hand of *God* his Father. If this death be painfull, our soule shall be victorious ouer all bodily torments, by the diuine vertue of our *Lord*, who out of his deare loue transforming vs into himselfe, will make vs incompatible, euen as he hath done many other zealous & constant Martyrs, which haue suffred in their bodies, as in strange and different flesh, who, without astonishment, beheld

their

their bodies, all on a light fire, their entrailes hanging downe, their members burnt off, and falling downe piece by piece, and their liuely flesh brought to dust and ashes. By their heauenly notes, they haue drowned the wind and rumour of the flames; and by the ardour of their zeale, vanquished that of the burning fire, and in the midst of fire-hot coales, as if it had bin vpon a bed of flowers, they haue ioyfully exalted their happy and blessed soules. Whereunto may further be added, that the more cruell & tormenting our kind of death is, so much more excellent and eminent will the constancy of our mar-